

... THE ...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

WHEN our Lord was tempted by Satan He replied to the evil spirit by quotations from the Scriptures. "It is written," said He, quoting Deuteronomy three times, as we read in the fourth chapter of the Gospel of Matthew. Again and yet again in His discourses He referred to the Scriptures and quoted them as authoritative expressions of the mind and will of God. Even Jonah, whom the higher critics cannot swallow, though the big fish could, was commended by our Lord when the Scribes and Pharisees asked Him for a sign, tempting Him as Satan had done. "The men of Nineveh," said He to these high priests and ecclesiastics of the old Hebrew Church, "shall rise in judgment and condemn this generation; because they repented at the preaching of Jonah, and behold a greater than Jonah is here." (Matt. 12:41.) The leaders of the Church, even those who believed on Him, did not follow Him because they would suffer loss and persecution. "They did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." They did not challenge His quotations from the Scriptures, for they

knew that what He said was true as it was written in the Old Testament.

The Apostles following in the steps of the Master freely quoted the sacred writings in their ministry. "Preach the Word," said Paul to Timothy, who from his youth knew the Scriptures. The wonderful sermon of Stephen showed his familiarity with the Old Testament. To the law and the testimony the disciples and early Christians referred in exhortation and in the expression of their Christian experience. When the Virgin Mary visited her cousin Elizabeth she referred to the Scriptural promises.

In view of all this, how childish, not to say wicked, is the assertion of the high priests of Rome that the Church was before the Bible, and that it was the Church, the Roman Catholic Church, that gave the Bible to the world. A pamphlet, sent us by a friend in Chicago, containing a sermon by a Jesuit named Damen, long since deceased, is full of misstatements on this subject. When the Apostles began to teach and write the New Testament was formed, and then the Bible was complete; at the same time churches—companies of believers—were established.

Christ's Endorsement of the Scriptures.

If any being ever lived who might be supposed to stand in little or no need of the Scriptures, surely it was Jesus Christ. Yet, the Gospels show us, in many places, not only that Jesus upheld them—the Old Testament—as a rule for faith and practice, but that He, by allusions and quotations, maintained their Divine origin and authority. He recognized the Jewish sacred books as the vehicle for the declaration of God's mind and will for all who read them, and used quotations from them to reinforce statements of His own. No one who heard Him speak on these occasions regarded Him as quoting from mere poetical, historical or descriptive literature simply to illustrate or emphasize His words. As the sacred writings show, He intended His hearers to understand that He was invoking the aid of the highest possible authority—the inspired Word of God Himself. He never referred to them depreciatingly or apologetically, nor is there the slightest suggestion that any part of the Scriptures He told the Jews to "search" was of inferior value or authority to other sections of the sacred books. Nor did He once direct His hearers to inquire of the priests or the scribes concerning the Law; or in any way suggest that God had committed to the hierarchy the duty either of interpreting it to the people or of manufacturing traditions to be received as of equal, if not greater, weight and authority, as the utterances of the Word of God.

The Mission of the Book.

The Bible makes known to us individually the will of God. The Lord Jesus gives us the glorious ex-

ample of doing the will of God during His earthly life. "In the volume of the Book it is written of me, I delight to do Thy will, O my God." If we wish to do the will of God, we must diligently search the Scriptures that we may know what He demands of us. The next step is to determine to carry out His will for us with all our hearts, and then to obtain the power to enable us to carry out our resolutions. This will, of necessity, lead to a complete surrender of ourselves, body, soul and spirit, into His hand, so that, filled with His divine power, we shall be able to live the Christ-life on the earth.

The Comfort of the Book.

Roman Catholics and others who do not read the Bible are deprived of boundless comfort and inspiration and help in the sorrows and cares and perplexities of life, that God intended to be of the greatest service and support to them. There is no situation in life for which the Bible will not supply not merely consolation, but real practical wisdom, counsel and aid. One of the many great marvels of this wonderful Book is that it not only is sufficient for the greatest needs of the finest intellect and the most exalted soul, but that it is of equal service to the humblest mind that goes to it for counsel on what seem to be comparatively trivial matters of daily life.

Leaving the Roman Church Quietly.

The *English Churchman*, in a recent issue, said:

One hears a great deal from time to time of the progress the Church of Rome is making in our midst, and of the number of converts it gains. Whenever a man or woman joins that

Church, the fact is heralded far and wide through the newspapers, but very little is said of the increasing numbers who are becoming dissatisfied with its false teachings, and leaving its communion to join a Church in which the Gospel of Jesus Christ is preached in its fulness and simplicity. While in Ireland nothing as wonderful as the Los von Rom movement in Austria and Bohemia can be pointed to, there is undoubtedly much dissatisfaction at the tyranny of the priests, and a spirit of inquiry is aroused. This is manifested in such books as Mr. M. F. J. MacCarthy's "Priests and People in Ireland" and Mr. F. H. O'Donnell's "Ruin of Education in Ireland." Both the writers are Roman Catholics, and their books would well repay the thoughtful study of our English people, for they show what Rome is and what Rome does where she has the power.

In this country the numbers who are quietly leaving the Roman Church are increasing to a degree to alarm the hierarchy. In the last twenty years ten thousand conversions from Rome have been noted in this Magazine, among them 100 priests.

The Great Peaceful Revolution in France.

The peaceful revolution, religious and political, which is taking place in France will be better understood by Americans after reading the contribution of M. Yves Guyot, which is reprinted from the New York *Independent*. We are indebted to that paper also for the picture of Dr. Emile Combes, the former Roman Catholic and instructor in one of the monastic institutions which he now as head of the French Cabinet has suppressed. It is the Lord's doing that such a man, educated in the Roman Catholic faith and thoroughly understanding the system, should be called out of that Church, and in a conservative con-

stitutional manner lay the axe to the root of the evils that are inherent in Romanism, of which monasticism is only one.

After leaving the monastery where he was a teacher, and casting aside the clerical garb, M. Combes studied medicine, and was a successful physician when he was elected to the Assembly and afterward to the Senate. Now as Prime Minister he directs the affairs of France on lines that will preserve the Republican form of government by curtailing the power of the Roman Catholic Church in the suppression of the religious orders. Our Government can take a lesson from France in watchful care that Rome shall not obtain power in this country.

Brother Lambert's Good Work.

One of our subscribers in St. Thomas, West Indies, writing in September, said: "The Rev. A. Lambert of Porto Rico, is spending some time here on vacation, and we thus have the opportunity and pleasure of hearing him preach.

"I remember when he labored here some years ago as a Catholic priest, and it is, therefore, very gratifying to hear him preach the Gospel as a Protestant minister. I trust that God will help and bless him to carry on the good work.

"E. MARDENBOROUGH."

When Brother Lambert returned to Porto Rico at the end of last month, he found the rose window which Christ's Mission presented to his church, awaiting him. As soon as it is placed in position we hope to receive a picture of it, which will also be seen in this Magazine. As the window is not yet fully paid for, there is still an opportunity for the friends who are interested in the work in Porto Rico to contribute to the amount needed—twenty-five dollars.

Fair Play for Aglipay.

While many people consider that "all is fair" in politics, as in love and war, yet it does seem as if the letter written by Governor Wright, of the Philippines to the President, in which he casts a slur upon the adherents of Archbishop Aglipay is hardly in line with general American practice; that the Republican party managers considered it a campaign document likely to win Roman Catholic votes is shown by the pains they have taken to give it a wide circulation. Of course the Governor means the Roman Catholics in this country to understand that the Aglipay movement is a menace to the interests of their Church, the power of which to do them harm will be increased in proportion to the amount of independence or self-government given to the Filipinos. The safety of the Roman Church in the Philippines then, lies in the election of Mr. Roosevelt for President. What THE CONVERTED CATHOLIC has all along contended for has been fair play for Archbishop Aglipay and his adherents, or to put it more briefly, "hands off!" Now when the Governor says, in what is practically an official document, that "the Aglipayan movement has recruited its ranks from the ignorant and dangerous elements," he is abusing his position.

Mr. Roosevelt's election has been accepted by the American people, but he did not specially need Roman Catholic votes; and whether he did or not, it was small business for Governor Wright, members of whose family are Roman Catholics, to inject into his report a sneering condemnation of the Aglipay movement to please the Roman Catholics who might vote for President Roosevelt.

Beware of Rome!

In his "Obedience of a Christian Man," William Tyndale enlarges upon the unscrupulousness of the Church of Rome. Having spoken of the machinations of popes and legates, he says: "They care not by what mischief they come by their purpose. War and conquering of lands is their harvest. The more wicked the people are, the more they have the hypocrites in reverence, the more they fear them, and the more they believe in them. And they that conquer other men's lands, when they die, make them their heirs, to be prayed for forever. Let there come one conquest more in the realm, and thou shalt see them get yet as much more as they have, if they can keep down God's Word, that their juggling come not to light."

A Good Magazine.

A valued friend living in Washington, whose writings carry inspiration and sound instruction all over the world, says: "THE CONVERTED CATHOLIC, as you conduct it, often makes me think of the Tree of Life, whose leaves are for the healing of the nations. There was a great deal in the September number to do a Christian's soul good, as well as to touch the heart of the most careless reader; it was an inspiration. Your editorials are so spiritual and helpful. I agree perfectly with the Philadelphia physician in his excellent letter that it is the best religious paper in America. Its whole aim and spirit is consecration to Christ and to the undoing of the heavy burdens imposed by the great Apostacy whose blight is still so manifest over great portions of Christ's rightful heritage. I pray that you may be strengthened more and more in this blessed work."

An American Los von Rom.

The readers of THE CONVERTED CATHOLIC have been informed from time to time of the movement among the Polish members of the Roman Catholic Church in this country much resembling the Los von Rom agitation in Central Europe. This breaking away from the Papal control has proceeded for a number of years, and several different priests have become local leaders, each impressing his followers with his personal religious ideas. The most prominent of these men is Bishop Kozlowski, of Chicago, who was consecrated to his office by the leaders of the Old Catholics in Europe some years ago, and who has been fortunate in securing the cooperation of the Rev. T. V. Jakimowicz, who was converted in Christ's Mission in 1896.

On Tuesday, October 11, a conference likely to produce very wide and far-reaching results took place at Chicago.

There were present: Bishop A. Kozlowski, of Chicago; Bishop-elect F. Hodur, of Scranton, Pa.; the Rev. J. Tomoszewski, and Messrs. Wroblewski and Biba (lay advisers of Bishop Kozlowski); Rev. T. V. Jakimowicz, and Messrs. Poklewski and Trojanowski.

The purpose of the convention was to lay the foundation for union between the Independent Polish Catholic churches in the Eastern and Western States upon a common religious basis.

At first it was thought by some of the Western delegates that the general body of Polish Catholics were not yet sufficiently favorable to the more advanced type of evangelical-

ism represented by Bishop-elect Hodur and Rev. T. V. Jakimowicz.

Bishop-elect Hodur made a formal proposition for the union of the churches under his supervision with those that recognize Bishop Kozlowski as their head, and after a long discussion, a clear understanding was arrived at on three points:

1. Complete separation from Rome.
2. The adoption of the Bible as the rule of faith, and as the source of guidance in administration.
3. The united bodies to assume the character of a national church, and to work under a constitution embodying the preceding paragraphs.

After Bishop Kozlowski had drawn attention to the fact that his views were more conservative than those of Bishop Hodur and Rev. T. V. Jakimowicz, and Bishop Hodur had made reply to him on that point, Bishop Kozlowski agreed to move an organic union of his movement with that of his visitor from Scranton.

After a lengthy discussion of the manner in which this union should be effected Bishop Kozlowski agreed to call a mass meeting of his followers and present to them articles of union, and state the points on which reform was felt to be necessary. A similar course will be adopted by Bishop Hodur, and on December 6, 1904, another conference is to take place in Chicago, at which representatives of Pennsylvania, New Jersey and other Eastern States, as well as from Ohio, will be present, when practical steps will be taken to effect a union of all the Polish Independent Catholic churches.

It should be understood by American Christians that this great movement of the Polish people is as much

a coming out of Rome as was the work of the Reformation in the sixteenth century. The godly men who led that movement made many mistakes, but the Great Head of the Church overruled those mistakes, and we believe that He, as the Good Shepherd, will guide this flock of Polish people that has settled among us in the pursuit of liberty and happiness.

Their first point of agreement among themselves, "Separation from Rome," has been the starting-point for the progress and prosperity and power of every nation that has accepted the Reformation of the sixteenth century.

Freethinkers and the Pope.

Last September a number of "freethinkers"—which term in this connection covers a great many men who are not infidels or unbelievers in the Gospel—held a congress in Rome, attended by 5,000 persons. Pope Pius X seems to have forgotten the passing away of the Temporal Power, for he made a solemn protest to Cardinal Respighi, which showed that he regarded these men as trespassing on his private property simply by coming to the city. Indeed, not satisfied with this foolish protest, he went further, and ordered a number of services to be held in various churches by way of "atonement" for the holding of this congress, which he was powerless to prevent. It would be difficult to find a better comment on this protest than this little editorial in the *New York Times* of September 27:

There is a touch of naïveté in the Pope's official complaint of the Congress of Freethinkers at Rome. Why, in effect he pathetically inquires,

should these people meet, of all places, in the place "near" which, in the language of diplomacy, is the Holy See and headquarters of the faith once delivered to the saints?

Really, his Holiness ought to see that is just why. Just as the modernists, twenty years ago, selected a site for the statue of Giordano Bruno where they thought that it would give most pain to the faithful, similarly they now select the place in which publicly to freethink in which they think that freethinking will attract most horror, and consequently most notice. There is a great deal of freethinking going on out in St. Louis without attracting the slightest attention. But nobody can publicly freethink in Rome without incurring a certain amount of disapprobation which is in the nature of an advertisement. The fond hope of those who chose the Eternal City as the site of the freethinking congress was, without doubt, that they might be able to "get a rise out of the old man." That fondest hope has been realized. The solemn Papal denunciation is precisely the kind of advertisement which they rather fondly hoped than seriously expected. We dislike to say that his Holiness has fallen into a trap. But if he had set out to do what the freethinkers desired him to do, he could not have done it better.

A HEROIC YOUNG PROTESTANT.

The *New York Sun*, of Sept. 28, 1904, said that Mr. Ermengeldo Zordon, official interpreter at Bellevue Hospital, had just inherited \$15,000 through the death of his mother. This lady had left, he said, a fortune of \$300,000, the balance of which would go to his brother, who is attached to the General Staff of the French army. He also said that his share in the estate had been cut down because he refused to become a Roman Catholic at his mother's request.

THE OLD CATHOLIC CONGRESS.

THE London *Times* gives a full report of the Old Catholic Congress, held this year at Olten, and which opened on September 1.

The guests were welcomed in a hearty speech by Dr. Christen, president of the Committee of Organization. Many of the band of earnest and resolute men who originally organized resistance to Rome still remain, and were present at the general reception. The famous canonist, Von Schulte, who was president of the Bonn Congress in 1902, was expected. Weber, Bishop of the Old Catholics of Germany; Herzog, Bishop of the Old Catholics of Switzerland; Cech, Bishop-elect for Austria—whose consecration the Austrian Government refuses to permit—Friedrich, the pupil and bosom friend of Döllinger, Michaud, once Cure of the Madeleine, at Paris; Gschwind, the first Swiss priest to suffer excommunication for refusing to accept the new dogma, were all present. The great orator of the Old Catholic movement, Father Hyacinthe Loyson, who still, in his 75th year, continues to electrify great audiences by his brilliant and original discourses, was unable to be there. Among others present who have from the first shown their sympathy with the movement were General Kireeff, of St. Petersburg, and Dr. Nevin, American chaplain at Rome. The American Church was represented by Dr. Brent, Bishop in the Philippine Islands, the Russian Church by M. Jakschitch, sent by the Metropolitan of St. Petersburg. The English Church was to be represented by the Bishop of Salisbury, but he was prevented at the last moment from coming. Chancel-

lor Lias, and a few other English clergymen were, however, present. The Dutch Old Catholics were represented by the Archbishop of Utrecht and Dr. Van Thiel, Principal of the Theological College at Amersfoort, the Polish dissidents from Rome at Chicago by their Bishop, Kozlowski, and another body of Czech dissidents by the Very Rev. John F. Tichy, of Cleveland, a young man, who, it was understood, came to seek consecration at the hands of the Old Catholic Bishops, like Bishop Kozlowski. Speeches were made by Bishops Weber, Herzog, and others.

The service next morning was held in the Catholic church, which, as the dissidents from the Vatican decrees in Olten outnumbered those in favor of them after the formation of the Old Catholic parish in 1875, was given over to the Old Catholic majority by the Government. The spacious church was quite full.

In the evening a service was held in the church, at which addresses were given by the representatives of various churches. The most interesting of these were that of Dr. Cech (the church under whose superintendence has doubled in numbers during the past five years); of Dr. Jakschitch, the deputy of the Metropolitan of St. Petersburg; and of Dr. Tichy, of Ohio. Bishop Brent, of the Philippine Isles, made an excellent and sympathetic speech.

The next morning Dr. Michaud, Professor of Ecclesiastical History at the University of Berne, read a paper on "La Crise Doctrinale dans l'Eglise Romaine." On Sunday, there was a general Communion for the

representatives of all the churches, and at 3 p. m. further addresses. The social element was not neglected at this Congress. Gatherings for speeches, songs, recitations, and conversation took place on Friday and Saturday evenings, and an excursion to the Fridau, with a festal luncheon, on Saturday afternoon, at which more speeches were made. During the Congress five words recurred perpetually. They were these—truth, unity, freedom, peace, and love.

The First "Protestants."

In the great German city of Spiers, on August 31, 1904, a Protestant Memorial Church was consecrated to commemorate the celebrated protest presented by the Protestant princes at the Diet of Spiers in 1529, which document first bestowed upon the followers of Martin Luther the word "Protestant." That document shows very clearly the real and first meaning of that splendid word. D'Aubigné says: "There has never been anything more positive, and at the same time aggressive, than the position of the Protestants at Spiers." In the document they mentioned certain positive doctrines of Christianity. "We are resolved," they said, "to maintain the pure and exclusive teaching of God's only Word, such as it is contained in the Biblical Books of the Old and New Testament, without adding thereto that which may be contrary to it. This Word is the only truth; it is the sole Rule of all doctrine and of all life, and can never fail or deceive us. . . . For these reasons, most dear Lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we Protest by these presents, before God, our only Creator, Preserver, Redeemer, and who will one day be our

Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed Decree, in anything that is contrary to God, to His Holy Word."

This Memorial Church has been erected at a cost of \$530,000, obtained by private subscriptions among Protestants throughout the world. Among the donors was the Emperor William I, and also the Catholic sovereign King Louis II of Bavaria. In the porch is a statue of Luther, Bible in hand, trampling upon the Papal bull; this statue is the gift of German Lutherans in America. The walls of the porch are decorated with the arms of the fourteen German cities that "protested" with the minority of the Diet. The stained glass windows of the choir are the gift of the present Emperor, and represent Christ, with St. John and St. Paul and Luther, Melancthon, Zwingli and Calvin. The marble pulpit is the gift of Mr. J. Pierpont Morgan, while the organ was paid for by the choral societies throughout Germany. The bells are the gift of the Protestants of Spiers, one being named after the Kaiser and cast from captured French cannon.

A Religious Thief.

Robert Browning, the poet, used to tell a story about a girl in their lodgings, somewhere in Italy, who regularly stole their tea, which they bore with, but rebelled when they found that she likewise stole their candles, yet were mollified when they found out that she stole their candles in order to burn them before a little shrine in expiation of her sin in stealing their tea!

Roman Catholic Missionary Methods.

Mr. William E. Curtis, the writer of a series of syndicate letters to American newspapers, recently sent from Manila a story setting forth the methods—and the results—of missionary work by the Roman Church so vividly that it is sure to interest our readers. He says:

"One of the most interesting events in Philippine history was the visit of the Sultan Hahamad Alimuddin of Sulu to the governor general of Manila in 1750. The governor general at that time was an Augustinian friar and, taking advantage of the situation, he endeavored to persuade his guests to renounce Islam in favor of Christianity. Perhaps from motives of policy, perhaps to escape the importunities of his host, the sultan yielded and was baptized by the monk-governor in the name of Ferdinand I, with all his wives, concubines, and the other members of his suite, who, men and women altogether, numbered sixty persons. Magnificent ceremonies and bountiful displays of hospitality followed, for Ferdinand was the first Moro of any standing who had ever accepted Christianity. The festivities continued for four days, with bull fighting, fireworks, banquets, special entertainments at the theaters, masses, Te Deums, and appropriate sermons at the cathedral and the other churches. Never before or since has Manila seen such splendid demonstrations and the expense was all paid by the government. Before Ferdinand returned to the southern islands he was elevated to the rank of a grandee of Spain, and received a commission as lieutenant general in the Spanish army.

"In consideration of all the honors and attentions he had received, the governor general requested Ferdinand, before his departure to write a letter to Muhamad Aminubdin, the most formidable datto on the island of Mindanao, urging the latter to

submit to Spanish authority and accept Christianity, as he himself had done. The original, written by the governor general in Spanish, was promptly signed by Ferdinand, who inclosed what he said was a translation into the native dialect for the benefit of the datto, who could not read any other language. This "translation," however, proved to be a letter informing the datto of the true state of affairs, and the governor general had Ferdinand arrested.

"The sultan and his suite were thrown into prison in Fort Santiago, and in a decree dated Manila, December 21, 1751, the governor general ordered the extermination of all Mohammedans in the Philippine Islands who would not accept Christianity. An expedition was fitted out with authority to fulfil these orders with fire and sword, to exterminate the infidels, to destroy their homes, their crops and to recover their Christian slaves. All the Moros who were willing to accept Christianity and be baptized were exempt from these penalties, and from the payment of tribute and taxes. A fleet of ships carrying a large armament and 1,900 men, proceeded to Sulu, but the campaign was a fiasco. The Moros promptly retaliated with an energetic guerrilla warfare by sea and by land, ravaging every coast of the archipelago. They massacred the commander of the expedition and nearly all his men, and lured his ships upon the rocks and reefs."



Catholics as Army Officers.

The *Manila American* of July 10, 1904, contains a copy of a lengthy statement addressed to General Randall by Mr. A. W. Prautsch, protesting, on behalf of members of the Independent Catholic Church, of which Archbishop Aglipay is the head, against the arrest by a Catholic lieutenant of the scouts, named Boyle, of two boys who are charged with disturbing public order.

In June Archbishop Harty and other priests visited Ternate, in Cavite province. These men went there "looking for trouble" and evidently found it. The Roman priest had the keys of the church, while the Independents were claiming possession in the courts, in the meantime building a small nipa chapel adjoining it. Out of a population of 2,000 not one dozen were Romanists. The Roman priest who claimed the church never visited it. When Archbishop Harty's party arrived and one of the priests with him clanged the church bell, about two hundred people assembled. One of the visiting priests, not having any key to the church, sent for a bolo and chopped open the door. Some of the women rushed to the door and denied the right of the visitors to enter the building until the question of possession had been decided by the courts. These remarks caused Padre Marcelo Villafranco to push some of the women aside and strike at Juana and Irene Nino Franco, after which the party left the place.

The headquarters of the scouts faced this church and a sentry was on duty there, and had any disturbance worthy of the name taken place it was their duty to interfere, which they did not. Lieutenant Boyle was not in Ternate that day, but when he learned of the "insult to Archbishop Harty" he arrested two youths, 13 and 15 years old, respectively, without a warrant. He kept them confined in the scout headquarters in Ternate and then took them prisoners to Naic. Then he returned them prisoners to Ternate, and three days later he himself swore out a warrant charging these boys, a girl, and

the two women mentioned above with "disturbing public order." The hearing on this charge was held two days later in Naic, when the case was remanded to the court of first instance and the prisoners were released under \$6,000 bail! These five prisoners were marched by scout soldiers from Ternate at midnight, reaching Naic about 2:30 A. M. One woman, suffering from blows inflicted by a priest, was unable to walk and was carried by friends in a hammock.

Not content with this action Lieutenant Boyle went to the little nipa Independent Catholic church with scout soldiers and, with a hatchet, chopped open the door and ordered his men to carry out all the images of the altar, the ornaments, the sacred vessels, vestments, etc., as also the church bells. He absolutely gutted the church in the presence of several hundred persons who were attracted by the government wagon driving up to the church door and loading up these articles.

This incident, however, proves the truth of what has often been said in this Magazine, that Roman Catholics can almost always be depended on to put the Pope above the President, and their Church before their country.

From copies of the *Manila American* received since the above was in type, it appears that Lieut. Boyle brought an action for libel against Mr. Prautsch, who pleaded guilty, and was sentenced to pay a fine of 200 pesos Philippine currency.

The Judge's decision contains a summary of facts that agrees with the principal statements made above; but it says that in the article in question

"some reflections were made upon Lieut. Boyle, which were not warranted by the facts and were not made for a justifiable end. These reflections tended to impeach the reputation of Lieut. Boyle as a man and an officer, and were libellous." The fine seems to have been inflicted for the "reflections," and not for any misstatement of facts. Roman Catholic officials in the Philippines will be more careful in the future. There must be fair play for all religionists—including Archbishop Aglipay, as well as the Roman Archbishop, in the Philippines, as in our own country.

Church Above Nation.

In a lecture in this city to the Knights of Columbus—the "Catholic Freemason Society," as the order is called—October 21, the Rev. John P. Chidwick, the Roman Catholic priest, who was chaplain of the United States battleship "Maine," when that vessel was blown up by the Spaniards in the harbor of Havana, in 1898, and who is now pastor of a Roman Catholic Church in this city, declared, according to the *New York Times* (October 22) report of the lecture, "that the duty of Catholics to their Church was even greater than to the nation." He said further that while all would die in defense of our country, "should we not be willing to die ten thousand times more for our Church?"

That is true Roman Catholic doctrine. The Church is exalted, even at the expense of the nation's interest and welfare.

A good Roman Catholic can be a good American citizen only so far as the interests of his Church permit.

"To Make America Catholic."

Mr. Bourke Cockran, the Tammany lawyer and Congressman, in his bombastic prediction that this country would soon be Roman Catholic, only repeats what other Roman Catholics have said during the last thirty years. In the *Catholic World* magazine, in the early seventies, the Rev. Isaac T. Hecker made a similar statement, and in his book, "The Church and the Age," said (pages 56 and 57):

"The evidences of a movement toward the Catholic Church are still clearer and more general in the United States. There are less prejudice and hostility against the Church in the United States than in England, and hence her progress is much greater.

"The Catholics in the beginning of this century, stood as one to every 200 of the whole population of the American Republic. The ratio of Catholics now is one to six or seven of the inhabitants. The Catholics will outnumber, before the close of this century, all other believers in Christianity put together in the Republic.

"This is no fanciful statement, but one based on a careful study of statistics, and the estimate is moderate. Even should emigration from Catholic countries to the United States cease altogether, which it will not, or even should it greatly diminish, the supposed loss or diminution in this source of augmentation will be fully compensated by the relative increase of births among the Catholics as compared with that among other portions of the population."

And it will be remembered that at the opening of the Catholic Congress at Baltimore Archbishop Ireland said, in a sermon preached November 10, 1889: "Our work is to make America Catholic. If we love America, if we love the Church, to mention the work suffices. Our cry shall be 'God wills it!' and our hearts shall leap with Crusader enthusiasm."

Letter From Argentina.

Mendoza, Sept. 11, 1904.

My Dear Brother O'Connor: There are two publications which I could not do without, the New York *Christian Advocate* and THE CONVERTED CATHOLIC. The first I need as a Methodist preacher, and the second as a South American missionary. I read every copy of these two periodicals from cover to cover and word for word. So you see why and how intimately I know you and the reason for my calling you "my dear brother."

It is my privilege to fight Romanism here at the foot of the Andes, after having been a missionary in Burma for five years among the Buddhists. I find a remarkable similitude between these two systems, both invented for the benefit of the priests.

I am glad to report that the evangelical work is spreading here and that Rome is losing her foothold daily. It is the national government that supports the great churches here, and through its aid even new churches are being built. But the time will come, of course, even for this slow people when they will separate the Church from the State, and then we will preach the Gospel in some of their churches, because the people will never support even half of the churches now existing.

While of course the priests are our enemies, the people in general feel no animosity against us. Once in a while a fanatic or half-witted fellow will throw a stone against the church doors or on the roof of our chapel during services, but even that is a very rare occurrence. How the people in general here observe a religious festival can be seen from this translation of a notice in *Los Andes*, of Mendoza, September 8, 1904:

SERVICE.*Religious Feast in Maipú.*

The population of Maipú will observe a great festival to-day, because this is the day of the "Virgin of Mercies," the patroness of that locality. The entertainments will include a great religious function which will take place in the parish chapel; a banquet tendered by the authorities; a raffle for the benefit of the hospital proposed to be built in that department; and a dance in the evening at the rooms of the Social Club.

The religious function mentioned is entirely performed by the priests, the people being mere spectators and only regarding the affair as a show. The banquet was a semi-political affair. The raffle, of course, was gambling pure and simple, and over some of the money boxes were placed images of Mary. Of course the dance had all the concomitants of drink, vice, etc., associated with such entertainments in these countries.

Long may your good work continue! My honest sincere prayer is that THE CONVERTED CATHOLIC may yet bring many more out of the falsehoods and superstitions of Rome to the blessed truths of the glorious Gospel of the Son of God.

Ever interested in your work, I remain,

Yours fraternally,
G. J. SCHILLING.

From Central America.

The Rev. A. E. Bishop, a devoted Christian missionary, who is laboring zealously to bring the Roman Catholics of Guatemala, Central America, into the light and liberty of the Gospel, in an interesting letter received last month, said that in the city of Guatemala the future was full of promise, and that a better spirit towards evangelical work had never

been shown by the people. The labors of the last four years are bearing fruit; consciences benumbed so long by the poison of Rome are being awakened, and many are endeavoring to obey the voice of the Master in the power of the Spirit.

Among the believers is a man who before his conversion spent most of his time in dissipation. His family was neglected, and more than sixty times he found himself behind prison bars. Three years ago he was converted, and gave up drink. Now he and his family are well dressed and he is prospering in business as a manufacturer of shoes. A Catholic lady recently said to him, "A great change seems to have come over your life; instead of being drunk, dirty and half-naked as you used to be, you are now sober and well dressed."

"Yes," he replied, "but it is not due to my reforming myself, but to the grace of God in allowing my life to be touched by the Gospel."

In September the little congregation of believers began to give systematically out of their poverty for the maintenance of one of their own number who will soon go forth to labor as a missionary and colporteur in the towns and villages of Guatemala.

A letter to Brother Bishop, from Honduras, tells of the interesting way in which a Roman Catholic family has been converted there. The writer said that he had often tried to give these people tracts and to talk to them about the Gospel, but without success. One day, however, a boy in the school struck the Christian's little son because he said he did not believe in dumb idols; when asked by the other boys why he did not hit

back—as he was bigger than his assailant—he said he would not harm him because Christ had told His followers if they were "smitten on one cheek, to turn the other also."

Then a boy belonging to the Catholic family, in whom the missionary was interested, reported the strange occurrence to his father, who was so impressed by it that he called his wife and the other members of the family together and asked their opinion of the matter. They replied that they thought it the act of a true Christian. The letter proceeds: "They at once became friendly with us, commencing to visit us, and giving me the opportunity to speak to them of the necessity of repentance and the need of accepting the truths of the Gospel. The two families unite in worship, and we find ourselves studying the Bible more and more in order that we may be able to answer their questions concerning it."

Progress in Ecuador.

A writer in the *New York Globe*, October 21, 1904, says: If, in these days of national unrest, the Monroe Doctrine must be maintained, it is of paramount importance to the United States that the republics of South America shall be both solvent and strong in their independence. It is therefore satisfactory to find that the Republic of Ecuador, under its President Don Leonidas Plaza, is in a prosperous condition. On its secession from the original Republic of Colombia in 1830, it was burdened with a national debt, and the internal conditions of the country were such as to make it a prey to intrigue. But the debt has been redeemed, and through the personal efforts of Presi-

dent Plaza, financial negotiations have now been made in London for a loan wherewith to construct a railroad from Duran on the Pacific, to Chimbo, and ultimately to Quito, the capital.

So satisfactory is the financial condition of this hitherto little known country that notwithstanding liberal appropriations for national developments, 25 per cent. of the net revenue is applied to educational purposes. President Plaza's determination to suppress all religious communities, such as convents and monasteries, and to hand over to the state all moneys invested therein for hospitals and other public institutions, may cause trouble. The Church of Rome has been the state church of Ecuador ever since Spanish rule began, in 1526, and it is not likely that it will die easily. When the interests of Rome are affected they usually give rise to intrigue, and to intrigue which cannot be circumscribed by geographical boundaries. President Plaza, however, is a young man of thirty-eight, and is full of vigor and up to the present time is very popular among the people, the larger part of whom are of Indian extraction.

In South America.

A high tribute to the Rev. John Lee's work for civil and religious liberty in South America was paid by the Rock River Conference of the Methodist Episcopal Church, of which he is a member, at its session in Chicago last month. Resolutions were adopted declaring that during the last year gratifying progress had been made in the cause of civil liberty. In Peru, civil marriage can now be contracted between non-Roman Cath-

olics without prejudice before the law, on a declaration by either of the contracting parties, that "he or she never belonged to the (Roman) Catholic community, or that he or she has separated himself or herself from it." In Ecuador, the laws protecting the freedom of civil marriage have been vigorously enforced. In the words of one who has labored more than forty years for the regeneration of South America, "It is true that Ecuador for some reason, has got a mighty shaking up." In Bolivia, the Holy Scriptures, under written permit of the President of the Republic, have been accorded an increased circulation.

The resolution concluded as follows:

"We are proud to number in the membership of this conference one who, in the language of Bishop McCabe, 'has done more for the cause of civil and religious liberty in South America than any other living man,' the Rev. John Lee. We earnestly hope that he may live to behold the true consummation of his work, when throughout the world all mankind shall stand

"Erect and free,
Unscourged by superstition's rod,
To bow the knee."

From San Salvador, Central America, an excellent brother, the agent of a great Bible Society, writes: "I have read with much interest and profit several numbers of THE CONVERTED CATHOLIC, and have much pleasure in subscribing for it. I hope it will come regularly.

"To those laboring for Christ in Roman Catholic countries THE CONVERTED CATHOLIC is of inestimable value, and must certainly, by the blessing of God, be used for leading many from the darkness and corruption of Romanism into the light and glorious liberty of the Gospel. May God bless your work abundantly!"

CHURCH AND STATE IN FRANCE.

YVES GUYOT, PARIS, IN NEW YORK INDEPENDENT, SEPT. 22, 1904.

[The author of this article is one of the most distinguished republican publicists of France. He was for many years a member of the Chamber of Deputies and has been Minister of Public Works. He was for a long time editor-in-chief of the influential daily, *Le Siècle*, and is a frequent contributor to the leading periodicals of the United States, England and France. M. Guyot is friendly to the general policy of the present French Cabinet but strongly opposed to all forms of socialism. He is on the point of visiting America.]

COUNTRIES where the majority of the population is Protestant have much difficulty in understanding the religious situation in countries where the majority of the population is Catholic.

In every Catholic country a clerical party is organized with the aim of getting control of public affairs. This party finds its support not only in the country of its origin, but at the Vatican, and it is always ready to sacrifice national interests to papal interests.

France has had many sad proofs of this fact. Thus, the French expedition to Rome in 1849 prepared the way for the *coup d'état* of December 2, 1851. From that time on the clerical party became more and more exacting. The policy of Napoleon III was contradictory. By the war of 1859 he began the unification of Italy, and yet, at the same time, he kept French troops at Rome so as to prevent the Italian Government from taking possession of the city, thus preserving the temporal power of the Pope. But this situation could not last. Now there is no longer any doubt that it was the Jesuits who, by their influence with the Empress Eugenie, brought about the war of 1870. Mr. Bolton King has proved this clearly in his "History of Italian Unity." They thought that if the French Emperor came off victorious they could force him to enter upon a clerical line of policy that would be to the advantage of the Pope. France could have secured in 1870 an alliance with Italy and Austria. But in

order to obtain this, it would have been necessary to sacrifice the temporal power of the Pope. On July 23, nine days after the declaration of war against Germany, M. Emile Ollivier, then Prime Minister of France, still refused to consent to this, and the Empress did not hesitate to declare, "I would prefer to see the Prussians at Paris than the Piedmontese in Rome." On August 3, when the agent of Victor Emmanuel saw the French Emperor at Metz, this obstacle still blocked the way to an understanding between the two countries. It required the defeats of Wörth and Gravelotte before this absurd obstinacy could be vanquished. On August 19, 1870, the Emperor sent Prince Napoleon to Florence, but it was then too late. Ratazzi, the then leader of the Opposition in the Italian Parliament, answered him: "The blood of Mentana cries out for vengeance." Mr. Bolton King adds: "The chain which linked Mentana was forged."

After the war of 1870 the reactionary majority of the French Assembly, elected on February 8, 1871, and the whole body of the Catholic clergy, thought that the best way for France to repair the loss of Alsace and Lorraine was to re-establish the temporal power of the Pope. Most of the French bishops kept continually harping on the principles of the Syllabus in their sermons and circulars to the faithful. Their attacks became still stronger after the adoption of the present republican constitution. The

political crisis of 1877, known as "the 16th of May," was the work of the Pope.

On March 12, 1877, the Pope appealed to his bishops to stir up a movement against Italy, and, thereupon, the Catholics of all countries addressed petitions to their governments in favor of the temporal power of the Pope. On March 20 the members of the Right in the French Assembly called upon the Duke Decazes, Minister of Foreign Affairs, to act; on April 8 the bishops petitioned, and M. Jules Simon, then Prime Minister, alarmed, tried to stop the movement. Thereupon, Marshal MacMahon, then President of France, called for his resignation. This happened on May 16. The starting point of this political crisis was, thus, at the Vatican. If the conspiracy of May 16 had succeeded, the foreign affairs of France would have been placed in a most critical position. As it is, this Jesuit, anti-Semitic, clerical policy had a repercussive effect on Franco-Italian relations. It pushed Italy into the Triple Alliance and caused her to associate her destiny with that of England. The good relations now existing between France, England and Italy are a proof of the discomfiture in France of the clerical party. The present aspect of the foreign policy of France is the result of its home policy, reflected in the bill passed on July 1, 1901, concerning the right of association, especially affecting religious orders; reflected in the way in which M. Combes, the Prime Minister, applied this law, and again reflected in the law concerning the Catholic teaching bodies, which he introduced and carried through.

The foregoing preliminary remarks will help the foreign reader better to

understand the new conflict with Rome which France has just entered upon, and which is leading straight to the separation of Church and State. But now I take up the consideration of the immediately preceding contentions between the Vatican and the French Government, which have led up to the present more serious rupture. I refer, in the first place, to the law affecting the right of association.

The law passed on July 1, 1901, is made up of two parts. Up to that date no government had succeeded in obtaining the abrogation of Article 291, and those following it, of the Penal Code, which prohibited more than 20 persons uniting in an association. This bill of the late M. Waldeck-Rousseau—for he was then Prime Minister—was the thirty-third on this subject introduced into the French Parliament since the year 1870. But he succeeded in getting his enacted into a law. In Articles 10 to 12 M. Waldeck-Rousseau had, with much cleverness, provided for the maintenance of liberty of association. Then in Article 13 and those following, he declared the conditions on which the religious orders might exist. Here is the text of this Article 13: "No religious order may be established unless authorized by a law, which shall determine the conditions of its organization."

Up to the time of the voting of this bill there were two kinds of religious orders in France—the authorized and the non-authorized. The Jesuits, Dominicans, Chartreux, Capuchins, Franciscans, etc., belong to the second category. They had developed in complete liberty. Both categories had this in common—they owned secretly property held for them by trustees.

An investigation made by the treasury authorities showed that the property (taxed or untaxed), belonging to the various religious orders and convents was worth at a low price 463,000,000 francs; property taxed under the name of a third party, 608,000,000 francs, which makes a grand total of 1,071,000,000 francs (\$214,200,000).

Immediately after the general elections for the Chamber of Deputies, in the spring of 1902, M. Waldeck-Rousseau resigned the Premiership on June 3, his friends stating that the

place, the rather harmless contemplative nuns were instructed not to ask for an authorization, which meant their forced departure from France. The leaders of this maneuver hoped by this means to awaken a feeling of public sympathy for the nuns and the cause. Furthermore, the nuns whose organizations were authorized refused to ask for an authorization for the establishments which they had founded, though the new law obliged them to do so. Their aim was very plain. They wished to make the Government



Dr. Emile Combes, French Premier.

state of his health would not permit him to undertake to complete the work begun. Senator Combes, who had once filled the post of Minister of Public Instruction, and who had been chairman of the Senate Committee charged with reporting on the bill of which I am speaking, assumed the vacant post.

The clerical party now had recourse to the following tactics: In the first

forcibly close these establishments. The region chosen for this campaign was Brittany, where the generality of the peasantry do not know the French language, and are fanaticized by their priests. There was a warm resistance and the Government had to call in the help of the army. The leaders hoped that the officers would refuse to obey and that a pronunciamento would be forthcoming from the army.

The plan was not bad, but revealed a singular naïveté on the part of these clerical politicians. In three towns in the Department of Finistère, the doors of the establishments of the Daughters of the Holy Ghost had to be broken open, while the ardent defenders emptied on the heads of the police and the armed constabulary the contents of the slop-pails. At Pontivy and Brest some of the army officers refused to obey orders, and were, in due season, punished and expelled from the army. The character of this resistance provoked disapproval instead of sympathy, and the Combes Cabinet came out of the fight not weaker, but unquestionably stronger, everybody except the pronounced friends of clericalism recognizing that an end must be put to this unscrupulous conduct.

Some of the friars had asked for an authorization, but the Chamber decided to reject in a body all the requests for authorization coming from the friars, which course was also adopted by the Senate, notwithstanding the opposition of Senator Waldeck-Rousseau, the last speech of this celebrated orator.

But I fear that it is not so sure that we have at last got rid of these troublesome monks. The orders reappear in a different shape. The Jesuits, for instance, have laicized themselves, and in this form continue to teach. The courts do not agree in their decisions on this perplexing question. In a word, the law of 1901 has not, unfortunately, solved this difficult problem of how to put an end to the clerical education of the French youth. Even those who come to the defense of the friars in the name of "liberty of instruction" admit that the

question reduces itself to this, whether it is the State or the Church which is to keep school. The real importance of the matter is seen when it is remembered that this clerical system of instruction is simply a political machine, whose aim is to assure the domination of the Church and to hold in check the whole political, intellectual and social movement sprung from the French Revolution. It sets up the Syllabus in opposition to the Declaration of the Rights of Man and the Civil Code; it inculcates the supremacy of the religious over the civil laws.

The predominance of clerical instruction was brought about in France during the reactionary period, which preceded the *coup d'état* of 1851 by a law named after its author, the Falloux bill. Thanks to this law the Jesuits and the Dominicans were able to establish flourishing schools, whose special aim was to prepare young men for the great State engineering, military and naval schools. Thus were they able to fill with their pupils the high public offices and the army and navy, who were closely bound together, who were backed through life by the strongest influences, and who were thus able not only to aid one another, but also in a position to push aside independent rivals. The modification of this Falloux law was a necessary consequence of the law concerning associations.

It was on December 18, 1903, that M. Combes laid before the Chamber of Deputies a bill demanding the suppression of clerical instruction of every grade. It applied to authorized as well as to unauthorized orders. The authorized society of the Brothers of the Christian schools has not less than 1,452 institutions, while 374 nunneries

possess 574 schools, and to these should be added 1,621 other schools kept by mixed orders. These make a rather formidable total.

When this bill shall have been passed in both houses no order may teach. But in the bill as proposed by the Government the Minister of Public Instruction was given a delay of five years in which to complete the work of closing all the convent schools, and this delay was lengthened to ten years by the Chamber. Notwithstanding a formidable opposition, the bill passed the Chamber of Deputies, and was also carried through the Senate just before adjournment last July. Instead of fighting the bill openly, some Deputies tried to accomplish their end by overturning the Cabinet. They failed, however, and M. Combes has come out of the struggle stronger than ever, a fact confirmed by the result of the municipal elections held throughout France last spring, which were decidedly favorable to the Government, and the election for the councils general or provincial assemblies, which occurred this past summer, which also showed that the country is backing M. Combes.

In all Catholic countries, in France, in Belgium, in Italy, in Spain, the Liberal Party is anti-clerical. Everywhere it demands the suppression of religious orders, the limitation or total suppression of mortmain and the substitution of laical for religious teaching. The Clerical Party is simply playing upon words when it pretends to be liberal, when it declares that it is fighting for the liberty of a father to choose how his children shall be educated, when it battles for liberty of instruction. The late Louis Veuillot,

the well-known Catholic journalist, has, with an audacious cynicism, well résuméd its doctrine: "We demand from you liberty in the name of your own principles, and we refuse it to you in the name of our own principles."

The Concordat is based on a mistaken idea. Bonaparte wished to complete his temporal power by closely associating it with the spiritual power. Thus, at Paris he would have a prefect of police and an archbishop; in the department capitals, a prefect and a bishop, and in the chief towns, a parish priest and a justice of the peace. The oath required of the bishops, in accordance with the sixth article of the Concordat, smacks of a police regulation: "If I learn of anything in my diocese or elsewhere that is detrimental to the State, I will inform the Government of it." Napoleon thus created a hierachal organization, which the faithful were forced to submit to without having anything to do with its creation or working. He imagined that he had set up an institution which he would find useful. But he soon found out his error, for it immediately began to work against him.

The Concordat confers on the French Government "the right to name the bishops." But the Pope, then Pius VII, refused the investiture to those bishops whom he did not approve of. Thereupon the Emperor seized His Holiness and imprisoned him, first at Savone and later at Fontainebleau. He shut up the cardinals in the smaller French towns. Nor did even the humble priests escape his Imperial wrath. When the Bourbons came back, in 1815, they found some 500 parish priests under lock and key in the jails. It is reported that Napoleon said of

the Concordat, while at St. Helena: "It was the great mistake of my reign." Whether he said so or not, it is quite true.

After the lapse of a century we find the Pope claiming the same prerogative. Leo XIII winked at his clergy's coqueting with Boulangism and Nationalism, but felt that if the Concordat were abrogated the Papacy would suffer an irreparable blow. Pius X is, however, quite ignorant of the ways of the world. He believed that the French Government would never dare to look squarely in the face of the possibility of separation of Church and State. Hence his insulting circular to the French Minister of Foreign Affairs, complaining of President Loubet's visit to the King of Italy, or, rather, his return visit, and his more recent assumption of the right to revoke at will French bishops, regardless of the Concordat, a very simple way of annulling the Government's appointment of any bishop deemed by the Pope not sufficiently subservient to the Vatican. By these acts the present Pope has shown the absurdity of the Concordat and the crying necessity of the separation of Church and State.

I should like to see handed over to the municipalities, as a perpetual annual grant, the 41,000,000 francs now paid out for church affairs, and also the church buildings themselves. Then each municipality would decide what to do with its share of this sum, whether it should be employed for religion, education or charity. The clergy would then be quite severed from the State. This would be the decentralization of the religious conflict, which weighs so heavily on Catholic countries and places them in a situa-

tion that renders them inferior to Protestant countries, where this tormenting question is unknown.

Dr. Combes Sustained.

At the session of the French Parliament, October 21, after a violent debate on the rupture of diplomatic relations between France and the Vatican, the Chamber of Deputies approved the course of the Government by a vote of 325 to 237. This majority is larger than that which Premier Combes obtained at the last session, which fact insures the carrying out of his policy concerning the separation of Church and State, and the abolition of the Concordat. In his speech Dr. Combes showed the impossibility of continuing the Concordat. The Vatican had sought to discipline the Bishop of Laval for being loyal to the Government, "and had charged the Bishop with frequenting a Carmelite convent, and writing love-letters to the nuns. Christian charity," continued Dr. Combes, "ought to save and protect the Bishop against these charges; but it was evident that Satan was continuing in his work."

Another sentence from Dr. Combes' speech is worth quoting: "The real reason for the prosecution of the Bishop," he declared, "was that the latter respected the laws of France and refused to recognize the supremacy of the ecclesiastical over the civil power. In the light of such incidents the separation of Church and State had become inevitable. I am in favor of a free Church, but with the same freedom as our other institutions. The Pope wants to enslave the State as he enslaves the Church. Let those who will, perform penance before Popes; I have neither the age nor the taste for such practices."

Items of Roman News.

KNEELING TO THE DELEGATE.

The New York *Herald*, in its account of the end of the Eucharistic Congress held in this city in September, says that after the close of the last meeting, as Mgr. Falconio, the Papal Delegate, passed along Fifth avenue, "priests fell to their knees, and tried to kiss the ring of his office. Mgr. Falconio smiled at the tribute," as well he might, at free-born American citizens kneeling in the street to the representative of an Italian priest, still pretending to cling to an imaginary "power" that ceased to exist thirty-four years ago—"and, walking by, touched a priest here and there"—happy priest!—"at the same time murmuring a blessing." The *Herald* adds that "the unusual sight of this kneeling line of priests caused a crowd to gather." The crowd was certainly justified not only in gathering but in gazing with wonder at such a ridiculous spectacle in the metropolis of the New World and in the twentieth century!

THE HOLY NAME SOCIETY.

In September there was a great rally of the Holy Name Society in Brooklyn, which city contains 20,000 members. The New York *Sun* says: "The society is, in reality, an anti-swearing organization, its aim being to fight the use of profane and blasphemous language." The very existence of this society should be conclusive proof both of the destitution of spiritual power in the Roman Church, and of its defective moral teaching. Imagine the Methodist Episcopal or the Presbyterian Church forming a society to "fight" "blasphemous language" among the

members of their Sunday schools and church organizations!

THE IRISH RACE "DYING"—OF ROMANISM.

A few weeks ago, at a great meeting held in the Chicago Auditorium, Mr. John E. Redmond, M.P., said: "Our race is slipping from its moorings—it is dying. If we are passive and inactive Ireland will cease to be the home of the Celt. There are more old men and little children and fewer young men and women in that island than in any other country on earth. The death of the race can only be warded off by acting in the living present. We must not neglect an opportunity."

Mr. Redmond is right as far as he went. But he failed to point out the right remedy—to rid the Emerald Isle of Rome Rule. Rome has killed Spain and Portugal, while France and Italy have only been just in time in throwing off the Roman yoke. Nobody, by the way, ever hears any of this language from North-of-Ireland men. They are not only very much alive, but progressing amazingly; with plenty of work, plenty of money, plenty of prosperity and plenty of people.

LAST OF "SQUARE JIM" O'CONNOR.

A Cathedral Funeral for the Man Who Died in John Daly's Gambling House.

James O'Connor, who died suddenly in John Daly's gambling house, at 39 West Twenty-ninth street, was buried yesterday morning from the Cathedral. A solemn requiem high mass was sung by the Rev. Thomas F. Murphy, the assistant rector. The soloist was Mme. Katherine Hilke.

There were more than 800 persons in the Cathedral to pay their last respects to the popular sporting man,

whom everybody knew as "Square Jim" O'Connor. He was stricken with heart disease while looking on at a game soon after 10 o'clock on Monday night. He was carried to an upper room in the house, but did not recover consciousness. At midnight he died. Out of respect for him there was no more gaming that night.

O'Connor was Daly's nephew. He was born in Troy nearly fifty-five years ago. He came here when 20 years old and had been associated with his uncle in the latter's enterprises since. He was the house manager of Daly's "club." He had married late in life and leaves a widow and a son 10 years old, who live in a comfortable home at 652 Madison avenue.—*New York Sun*, Sept. 22, 1904.

MONEY FOR MASSES.

The above item in the New York *Sun* shows plainly that the Roman Catholic Church will prostitute the holiest religious functions for money. Evidently the gamblers Daly and O'Connor made much money in their criminal business, which the Church of Rome levied upon at the funeral. It should cause decent Roman Catholics a shudder to contemplate the selling of a mass, which is supposed to be "the sacrifice of the body and blood of Christ" for such a purpose as the *Sun* item states.

THE POPE'S SISTERS.

The New York *Sun*, September 5, reproduced the following item of Roman news from the London *Pall Mall Gazette*:

The three sisters of the Pope have shown themselves in Rome particularly open to foreign visitors, the quaint Italian and different way of looking at things of the latter causing the good ladies infinite amusement. Among these acquaintances were two ladies, who went to them about twice a week. One was an autograph fiend, and one

day appeared with a gorgeous book and requested as a great favor that the three sisters should inscribe their names. There was an awkward pause, the Signorina Sarto flushed and looked embarrassed, and then the eldest, with simple dignity, said: "We none of us know how to read," and added, with a note of bitterness in her voice, "I thought all the world knew that." The autograph hunter found nothing to say, seeing which the Signorina Rosa, with great tact, said: "Dear Signora, I am sorry for your disappointment, but I will try to procure for you something much more precious, the autograph of my brother, the Pope."

ARCHBISHOP ELDER AND THE PUBLIC SCHOOLS.

Reference was made in last month's *CONVERTED CATHOLIC* to Archbishop Elder's edict, forbidding the members of his flock to send their children to the public schools. Some curiosity was felt as to what the effect of this fulmination would be. The *Western Christian Advocate*, of Sept. 21, published in Cincinnati, says:

The decree of Archbishop Elder, recently promulgated, that the children of Roman Catholic parents residing in Cincinnati hereafter be sent only to Roman Catholic schools has not had the effect on the attendance of the public schools that was feared, as the enrollment is only a few hundred less than at a corresponding time a year ago. It is said that the enrollment in the Church schools is about 15,000 pupils, the number in the public schools at the present being about 35,000.

SALVATION WITHOUT PRIESTLY ABSOLUTION.

It is evident that the Catholics of Cincinnati, whom Dr. Elder threatened with excommunication and the denial of absolution for sending their

children to the public schools, have learned that they can succeed in this life and educate their children without priestly interference. Now, if they will read the New Testament and realize their personal responsibility to Almighty God, they will learn that salvation can come to them without priestly absolution.

REASON FOR PAROCHIAL SCHOOLS.

Archbishop Farley, when laying the foundation stone of a parochial school in the Bronx in September, said: "If we do not educate the people and the children we are bound to have empty churches within a short time."

This was a curious confession. It acknowledged that the speaker's Church had not sufficient spiritual power to hold its own members—much less their children, unless both parents and children were "educated" by the priests. Children educated in the public school, no matter how devout their parents may be, are not expected by the Archbishop to remain in the Roman Church; and indeed from his reference to "the people" he seems to expect the intelligence of the children to be communicated to the parents, so far as weaning them from the fables and superstitions of the Roman system is concerned.

In connection with Archbishop Farley's confession that without parochial schools there would soon be no Roman Catholics in the churches in this country, it is interesting to read the statement of Dr. McQuaid, Roman Catholic Bishop of Rochester, N. Y., at the Third Plenary Council held in Baltimore in 1884, with regard to parochial schools. He said: "Without these schools, in a few generations our magnificent cathedrals and churches would remain as sam-

ples of monumental folly—of the un-wisdom of a capitalist who consumes his fortune year by year without putting it out at interest or allowing it to increase. The Roman Church has lost more from the want of Catholic schools than from any other cause. . . . The establishment of these schools and their improvement in management and instruction is our surest guarantee of future growth and fixedness."

Next to the use of the Bible education in the schools is the most powerful foe of the Roman Church.

A TESTAMENT'S GOOD WORK.

A colporteur named Rampen was selling a Testament to a woman in a Belgian city when a priest appeared, and accused him angrily of enticing people away from "the true Church." People soon gathered round, and were listening to the discussion, when a man stepped out of the crowd, and gave his testimony as follows: "I was formerly a bigoted Catholic, but I was a drunkard, a terror to all my neighbors, and my house was a hell. Only ask my wife." . . . His wife corroborated all he said. "Now everything is altered, and this change God has wrought through the reading of a New Testament which I bought five years ago from a colporteur." The priest said nothing more.

In renewing his subscription, a prominent business man in Montreal, says under date of October 14: "I find a great deal of interest and information in your publication, and recognize that it is filling a want that no other periodical covers, and trust you will find increased encouragement to continue its publication."

TRANSUBSTANTIATION.

BY M. C. M. FISHER, WASHINGTON, D. C.

AT the Eucharistic Congress, held in St. Patrick's Cathedral, New York, the last week in September, and continued for three days, attended by over 1,000 prelates and priests, many of the speakers expressed their astonishment that Protestant Christians should not believe in the Real Presence of Christ in the wafer which the priests consecrate at the mass. Cardinal Gibbons, in his book, "The Faith of Our Fathers," published several years ago, gave expression to the same sentiment when he said: "I understand why rationalists, who admit nothing above their reason, reject the Real Presence, but that Bible Christians should reject it is to me incomprehensible."

If Cardinal Gibbons and those prelates and priests at this Eucharistic Congress who sought to exalt the material above the spiritual in the words of our Lord had comprehended more clearly what He said in the sixth chapter of John, they would not have fallen into the gross error of belief in transubstantiation. Our Lord's explanation of His own words is strong, explicit, unmistakable: "Doth this offend you?" "It is the spirit that quickeneth"—giveth life—"The flesh profiteth nothing; the words that I speak unto you they are spirit, they are life." Did not Christ call Himself, in speaking with the woman of Samaria, the living water, of which if one drank thirst should never come to such again? "Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Note, also, John xix, 34, that

at the crucifixion water flowed as well as blood from the dear riven side!

As well might the priests of Rome profess to perform the miracle of preparing from common water, and giving to their flocks this living water to prevent literal thirst as to pretend to the stupendous miracle of turning literal bread and wine into the material flesh and blood of the God-man Christ Jesus to be materially eaten and drank by them as often as they may choose. The God-man upon the cruel cross made Himself once for all an offering for sin, His precious blood being then once for all poured forth at the thrust into his side of the Roman soldier's spear; the last words that left the dying lips echoing ever in the Christian's heart, "It is finished" (John, xix, 30), have set God's seal upon the offering of the body of Jesus the Christ once for all (Heb., x, 10).

The celebration of the Paschal Lamb or Jewish passover was changed by the Divine Author of our Great Atonement, for all true believers, to the remembrance of Him in the use of bread and wine as sacramental, the renewing of most sacred vows by the Christian in commemorating the dying for us of our Redeemer and the giving of thanks as expressed in the term Eucharist, which denotes the expressing grateful remembrance of Christ's sufferings and death.

Instead of the flesh of the Paschal Lamb of which they had been eating, our Lord took up one of the small loaves of bread, which all through Palestine and Syria are still made in the same way and form, and broke it, just as is done at the present day in those countries, always broken in the hands—and making it the symbol of His body so soon to be broken on the

cross for them, saying, "This is my body broken for you; this do in remembrance of me. This cup is the new testament of my blood, which is shed for many for the remission of sin." He enjoined them all to eat of this symbol of His body and all to drink of the cup—His blood; also saying, "Verily I say unto you, I will drink no more of this fruit of the vine until that day that I drink it new in the kingdom of God," adding, "as often as ye do this ye do show forth my death till I come."

St. John shows us in the sixth chapter of his Gospel how Jesus first used the symbol of bread for Himself which He would give for the life of the world.

Some of the people asked Him, "What shall we do that we might work the works of God? Jesus answered them, "This is the work of God that ye believe in him whom he hath sent." Then they asked for some sign "that we may see and believe"; saying to him, "What dost thou work? Our fathers did eat manna in the desert, it is written, He gave them bread from heaven to eat." Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven, for the bread of God is he which cometh down from heaven and giveth life to the world." Then the reply, "Lord evermore give us of this bread." Jesus now said to them, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst . . . and him that cometh unto to me I will in nowise cast out. . . . This is the will of him that sent me, that every one that seeth the Son and believeth on him may have

everlasting life, and I will raise him up at the last day."

How plainly is here shown the meaning of our Lord—that as material bread sustains the natural life and strength of the material body, so Christ is our righteousness and our perfect atonement; we, by faith realizing that through His precious blood we are cleansed from all sin, sustain our spiritual life and we grow in strength in proportion to our absorption of His spirit, spiritually feeding on Christ. This is His word, "If ye have not the spirit of Christ ye are none of his."

Christ also said, "I am the vine, ye are the branches." Is Christ a literal vine? Are Christians literal branches bearing literal leaves and grapes? At another time Jesus said, "I am the door"—of the sheep—prefixed with a "Verily, verily." "By me if any man go in and out he shall find pasture." These sayings, seemingly so plain, were not understood. Then He changed the parable to that of the good shepherd. "I am the good shepherd—I know my sheep and am known of them; and I lay down my life for the sheep, I lay down my life and take it again. No man taketh it from me, but I lay it down of myself. I have the power to lay it down and I have power to take it again." Also, "I am the light of the world;" and again, "While ye have the light believe in the light that ye may be the children of light.

. . . I am come a light that whosoever believeth on me should not abide in darkness. If any man hear my words and believe not, I judge him not; for I come not to judge the world but to save the world. He that rejecteth and receiveth not my words hath one that judgeth him; the word that I have spoken, the same shall

judge him in the last day." "I am the way, the truth, and the life." How can any of this beautiful, striking, symbolic language be misunderstood except wilfully? Will any still turn deaf ears to that positive explanation of our Lord as to His body offered up for our sins?—"The flesh profiteth nothing; the words that I speak unto you are spirit and life." In the epistle to the Hebrews the mind of the Spirit is very clearly revealed in the express statement—"As it is appointed unto man once to die but after this the judgment, so Christ was once offered to bear the sins of many and unto those that look for him shall he appear the second time without sin unto salvation. . . . Wherefore when he cometh into the world he said, sacrifice and offerings for sins thou wouldest not but a body hast thou prepared for me. . . . Lo I come to do thy will, O God." The first covenant is here taken away, having accomplished its end—to prefigure the second, now to be established!—"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Spirit also is a witness to us"—in the recorded promise of the Lord—"I will put my laws in their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of these is there is no more offering for sin."

To those who will freely search the open Bible—the Old Testament and the New—no spot in the whole range of Scripture will be found on which to build the monstrous, material, carnal

dogma of Transubstantiation as taught by the Church of Rome. To that Church it is only possible through its early union with paganism, the grafting of that branch of the Christian Church that sprung up at Rome upon the old sturdy pagan stock of the Pontifex maximus of heathen Rome. .

Repudiating Superstition.

At the great Eucharistic Congress held in New York in September, the Very Rev. Joseph H. Conroy, Vicar-General, of Ogdensburg, N. Y., in a paper on "Preparation and Thanksgiving for Holy Communion," said:

"The worship of the saints is most reasonable and praiseworthy, but all devotions should be abated, no matter how profitable from the devotional or financial viewpoint, the moment they approach competition with the Blessed Sacrament for the hearts and prayers of the people.

"Nor may we assume that Catholics will always discern the body of the Lord as incomparably above and beyond all else. Only too often do we see the shrine of some saint crowded with worshippers and the Blessed Sacrament seemingly forgotten. Only too often do we meet ignorant children of the Church, to whom some picture, statue or relic is a sort of fetich, who rarely go to mass and never approach the holy table.

"Some one is responsible for this; some one has exaggerated the saint to the disparagement of the King of Kings. We may offend the Blessed Sacrament by superstition, as well as agnosticism.

"Non-Catholics find it very difficult to understand our religion. We should not make their approach to our blessed Lord more arduous by extravagant utterances or practices that seem to make the servant greater than his master."

Roman Catholic Divorce.

The scandalous divorce case in the Roman Catholic Church noticed in the article "Dispensations for Marriage," in the October CONVERTED CATHOLIC, has attracted unusual attention because of the loud boasting of the Roman Catholic Church that it never sanctions divorce. The New York *Churchman* was specially interested because Archbishop Farley gave a dispensation for the marriage, and the woman in the case had been a member of the Episcopal Church. It will be remembered that Archbishop Farley had refused to take part in the conference of the various churches regarding divorce that was held in this city last spring. This marriage of a divorced person in the Roman Catholic Church, says the *Churchman*, seems to indicate the measure of co-operation that Protestants may expect from that Church in the endeavor to check the re-marriage of divorced persons.

As stated in this Magazine, the marriage of Mrs. Charles Sumner Clarke to Mr. Charles Donnelly, a millionaire of Pittsburg, took place in the clergy house of St. Patrick's Cathedral in September, two weeks after Mrs. Clarke had been divorced from Mr. Clarke. The facts were reported in all the daily papers, and the *Churchman* summarizes the case as follows:

"In 1896 a Churchwoman was married in Atlanta, Ga. Her husband was not a communicant of any church. The family moved to Pittsburg; each found the other unsympathetic, the husband lost his fortune and a divorce was obtained at the suit of the wife. Two weeks after the decree was granted this woman, who had submitted to the Roman obedience, was married in St. Patrick's Cath-

dral, New York, by an assistant priest of that cathedral. A dispensation for the marriage was granted by the Archbishop as well as by the bishop of her own diocese. The ground on which this dispensation was granted is what is known in Roman canon law as 'disparity of worship.' Her first husband, as the secretary to the Archbishop has obligingly explained, was not a Christian in the eyes of the Church, because he was not baptized. As the woman had been baptized, and said that she married her first husband with knowledge of his religious status, they were not, in Roman eyes, married at all. If she also had been unbaptized, the marriage would have been valid, at least it is thus that we understand Father Coppens' exposition of the law on the subject in the *Messenger* for May, 1903.

"Mr. Howard, in his recent 'History of Matrimonial Institutions,' has shown that wherever the Roman Church has had full control of marriage laws she has found a means of invalidating any and every marriage that she chose. 'Practically speaking,' says Mr. Howard, 'it cannot be doubted that there existed a very wide liberty of divorce in the middle ages, though it existed mainly for those who were able to pay the ecclesiastical judge. . . . Before the Reformation, the voidance of alleged false wedlock on the ground of pre-contract or . . . on some other canonical pretext, had become an intolerable scandal. 'Marriages have been brought into such an uncertainty thereby,' complains a statute of Henry VIII, 'that no marriage could be so surely knit or bounden but it should lie in either of the parties' power . . . to prove a pre-contract, a kindred, and alliance, or a carnal knowledge, to defeat the same.' Nevertheless, the Council of Trent introduced no essential change in the divorce law of the Catholic Church." As early as the days of Edward II, traffic in divorces had become a public scandal. Cases

like that which has just occurred are specifically recognized in the canon law and the decretals. (Howard, Vol. II, 54, note.) If the Christian convert is abandoned by his infidel spouse, he is allowed to contract a new marriage. The "abandonment" was, and is still, in practice very freely construed, and, as Dr. Howard dryly observes: "In modern times, with the spread of Catholic missions into many new lands, this privilege has been of increasing importance." It is hardly necessary to note that the second husband in the Pittsburg case was rich.

"The celebration of this marriage indicates the measure of importance that is to be given to Archbishop Farley's reply to the invitation of the Inter-Church Conference on Marriage and Divorce. He said the position of the Church he represented was so well known that he thought it unnecessary to take action with others. If the position of his Church and its history were really known he would have found it not unnecessary but impossible."

The less Protestant churches imitate Rome or copy its forms or ape its methods the better for our common Christianity. The people of God had to come out of it in Reformation times, and in all essentials it is the same old Roman Church now. It cannot be reformed until it ceases to be Roman and Papal.

Convent Schools.

As announced in a previous issue of THE CONVERTED CATHOLIC another edition of the late Miss Pamela H. Cowan's book, "A Year in St. Margaret's Convent," will not be issued, the publisher, Thomas Whittaker, of the Bible House, of this city, having destroyed the plates. Copies of the book can still be had at this office. Its wide circulation will do much to offset the evil referred to in an editorial

in the Nashville (Tenn.) *Christian Advocate* of October 6, as follows:

Commenting on a recent editorial which had to do with the Catholic Church, a pastor in one of the Southern Conferences makes what is to us a surprising statement. He says: "Scores of Methodists in this State—and I take it that it is so everywhere—are having their children educated in Catholic convents."

As for sending children to Catholic schools, especially girls to convents, we know that some people who ought to know better do that. The absolute seclusion of the convent life appeals to many parents. They do not reflect that to condemn a daughter to such a life betrays their lack of confidence in her. They ought to know—for it is now a matter of common knowledge—that the education imparted in convent schools is just as nearly no education as is possible. The reason the Catholic authorities have so much difficulty in getting their own people to patronize their schools—a matter about which they are constantly issuing pastoral letters, encyclicals, etc.—is because they are so worthless.

"But the sisters are so kind!" Yes, they make it a matter of principle to be indulgent and conciliatory to Protestant girls. They conceal from them the bitter side of convent life, the heartburnings, the tyranny, the weariness, the occasional breaches of morality, and present only the soft-spoken, the esthetic, the attractive. There is a method in this. They are not showing their true feelings even to those to whom they are thus kind.

This indulgent kindness and flattery, while pleasant enough to the girl, is not good for her. It makes her selfish and will probably make her a Catholic; if so, a Catholic without any clear comprehension of what Catholicism means. And she will never find out, but will become another blind devotee of priest and nun, the kind they best like because they can most easily use them. Any mother had better think twice before exposing her daughter to this spiritual slavery.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XXIII.

NEW YORK, November, 1904.

SIR:—Four years ago many representative ministers and Christian workers united with me in a series of thanksgiving services held in celebration of the twenty-first anniversary of the work of Christ's Mission in this city. We had a series of excellent meetings in the Masonic Temple, and the friends of the work throughout the country, took advantage of the celebration to remove the balance of debt then remaining on Christ's Mission building.

Now the passing years have brought us where we can return thanks to God for allowing us to see the twenty-fifth anniversary of the work, and to praise Him for blessings and loving kindnesses that have followed us for a quarter of a century; and it seems fitting at such a time to pause and look back over the way in which we have been led by the mighty hand of God Himself.

The Apostle Paul, in his second letter to the Corinthians, wrote one passage that I can, with some degree of fitness, quote as expressive of what I feel as I glance over the years, and remember how the Lord has helped me to do the work to which He called me twenty-five years ago. The apostle says, "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the Gospel of Christ. Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Corinthians 10:12-18).

To take this thought last expressed here, it gives me pleasure to feel that the Lord has given during all these years the most tangible proofs that He "commendeth" the work in which I have been engaged. Although I have never received any salary, and have never issued any specific appeal for the general work of Christ's Mission, expenses have always been met at the end of each year. During all this period I have never had to follow the example of Roman Catholic churches all over this city, whose priests and people use all kinds of schemes—from the exhibition of fraudulent "relics" down to fairs, euchre parties and grab-bags—to replenish their treasuries.

I confess, however, that I am now inviting the friends and supporters of Christ's Mission to contribute to a fund to ensure the permanence of the work as well as to increase the radius of its influence; and it would give me great pleasure to put your name at the head of the list for a sum in keeping with the exalted position you hold in this country, in the eyes of both Protestants and Catholics. Nor should this suggestion seem unreasonable in view of the immense number of lay members of your Church—to say nothing of many monks and priests—who have received spiritual instruction and help at Christ's Mission that they had failed to obtain before they communicated with me.

I know you may say that these people cease to be Catholics after they have come to me, but that is only partially true, because they only cease to be Romans, while they become Catholics in the best and truest sense of the word, after they have received the real true Gospel of Jesus Christ into their hearts. Every Christian is a member of the *Catholic* or universal Church—that is, the body of all true believers who have, individually for themselves, heard the voice of Jesus say, "Come unto Me and I will give you rest," obeyed that invitation, and proved the truth of the Saviour's promise. Even you yourself, Cardinal, would like to be one of these believing Christians, if the sacrifices you would have to make were not too great. But you do not care to give up the influential position you hold in social, political and ecclesiastical circles as a servant of an Italian Pope who seeks to enslave the citizens of Protestant countries because he has not sufficient wisdom or power to maintain the grip of the Papacy on Roman Catholic nations. You have made the Pope your master, instead of Christ; I have served each for a number of years, and I know who is the best master for peace and joy here and the assurance of a mansion in the Father's house in the life to come.

The principal part of my work for the past twenty-five years has been the enlightenment and conversion of members of your Church, and if their own priests have not been able to teach them the truths of the Gospel, you should be grateful to me for doing it for them, and thankful that God has blessed His Word, as I have endeavored to make it known by speech and writing, to the enlightenment of so many people in so many different places all over the world. I feel that I really have a claim on you, Cardinal, for encouragement and help. But if you will not help the work at this time, my hope is that God's people will come to our aid during these twenty-fifth anniversary exercises. It may happen, even, that some of the Protestants who have been so liberally supporting your Church, directly or indirectly, these years past, will consider the claims of Christ's Mission to their sympathy. Their ancestors were Catholics away back in pre-Reformation times, and it is better work to convert the Catholics now, as they were converted then, than to sustain the institutions of Rome and propagate its superstitions. If you should send me a check for one hundred dollars at this time—to go towards a fund of \$25,000 which would be necessary to perpetuate the work of Christ's Mission and to which kind friends have already contributed—for the good I have done to your people, it would not be considered unreason-

able by any thoughtful person who desires the spiritual welfare of Roman Catholics.

Nobody knows better than yourself, Cardinal, the dearth of spiritual power in your Church. Even now, hardly a week passes that the public press does not report utterances from priests—some holding exalted positions—that indicate their anxiety concerning difficulties created by lack of spiritual power. One day an Archbishop declares that the very congregations in the churches are dependent upon the parochial schools for continuance, and the next a Vicar-General says that many Roman Catholics make “a fetish” of a statue or a picture or a “saint.” A western prelate goes the length of threatening the parents in his flock with denial of absolution if they send their children to the public schools. These are only a few instances taken at random from many utterances made necessary by the spiritual destitution of both priest and people. If your Church were indeed a Christian organization, like the various branches of the Church of Christ in our country, it would not be affected, any more than they are, by the public schools which are open to all citizens, as our flag is over all, and would not cease to exist when the parochial schools are abolished. There would, indeed, be a curtailment of your power and influence, as in the case of the Church in France to-day; and that is a consummation most devoutly to be wished.

Jesus said, “I, if I be lifted up, will draw all men unto me,” and if you and the other priests lifted up the real mighty risen Christ before the people they would be drawn to Him first, and then to the men or the Church that exalted Him. But you only lift up Christ as a mere piece of bread, pretending to transform it into His material body, while you really exalt the Church or the Pope or the hierarchy into the place where you ought to lift up the Saviour. But as your Church has no divine power either to draw or to keep its people, the hierarchy has made it into a political machine for holding those who are only within its influence because they were born there. But in these days of education, those people are beginning to use their common sense, and are breaking away from your control—greatly to their advantage, both temporal and spiritual.

As in individual conversions, so among the nations; from this want of divine power sprang the Los von Rom movement in Austria, the secession of the Polish Catholics in this country, and the Aglipay propaganda in the Philippines; while the fact that practically the entire French nation supports Premier Combes in his plan of cutting that country entirely loose from the Vatican is due to the failure of your Church to hold its people. No one can attribute the stand taken by France to Protestant influence or work, and ever since the Revolution of 1789—which was only a violent reaction against social and political conditions for which your Church was entirely responsible—Rome has had no competitor for the moulding of the character of the French nation. It is nonsense to say, as you all do, that “an infidel clique” has seized the government of the country. The whole nation has found your Church to be its foe, and has very wisely decided to protect itself. But had the hierarchy been teaching the real Gospel to the people all these years in the power

of the Spirit no earthly power could have ever shaken it—much less have menaced its very existence. And Spain and other Catholic countries will be to-morrow what France is to-day.

But meantime, while these great movements are taking place, and the intelligence of the world is rising up against the Roman system, that has perverted the truth of God, the people are “without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Realizing this when I was yet in the priesthood of your Church, I determined, as soon as the light of truth entered into my mind and the love of Christ was shed abroad in the heart, to share with the people from whom I had come the knowledge of the power, the glory and the loving kindness of our God in Jesus Christ. I could not lift Him up in the priesthood, except, as I have said, in the wafer, or on the arms of His mother as an infant, or as a dead body on the cross. Such a being could not help me, and as I knew from experience—especially in the confessional—that the people could not be helped by such teaching regarding the Son of God as I had received and was giving to others, I resolved to do what I could to make known the Saviour who has said, “Him that cometh to me, I will in no wise cast out.”

This I have been doing for 25 years in this city, and many have heard the good news and, thank God, have heeded it. In preaching and writing I have endeavored to follow the teaching of the Bible in evangelical lines, presenting Christ as “able to save to the uttermost all who come unto God by Him.” So whatever has been accomplished in this cause wherein I have labored these many years, has been the Lord’s doing, and it is marvelous that a man who has been a priest of your Church should have stood up and stood out so long in the face of strenuous opposition and bitter persecution in many forms, and have been the instrument of leading so many of his brethren into the liberty of the children of God, rejoicing in the salvation that unites them with all Protestant Christians in glorifying God and serving their generation in good works.

Yours truly, JAMES A. O'CONNOR.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

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Roman Catholic ecclesiastics continue to come to Christ’s Mission. Two came in one day last month. After the Presidential election this month, Sunday afternoon meetings will be held in Christ’s Mission to commemorate the Twenty-fifth Anniversary of the work, when addresses will be delivered by representative ministers of various denominations—Bishop C. C. McCabe, Bishop W. T.

Sabine, Rev. Drs. MacArthur, Burrell, Parkhurst, and others.

As the subscription year is drawing to a close, and all the money received this year has been expended, it will be a great kindness if the friends who have sustained the work these years past will send their contributions early this month. All gifts received will be placed to the account of the Twenty-fifth Anniversary Fund to perpetuate this work.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.